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Church unity

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# To The Churches

## REPORT OF THE SECOND QUADRENNIAL COUNCIL

### The Federal Council of the Churches of Christ in America

*(The following resolution was adopted by the Federal Council in Quadrennial Session at Chicago:*

*“Resolved, That a Committee on Correspondence, composed of ten members, be appointed by the President, that shall prepare a letter to the churches represented in the Council, presenting in an appropriate manner the results of the deliberations.”*

*In compliance with this Resolution, the Committee sends out the following communication).*

Great historic movements in the Church do not come to maturity by a single bound. They generally begin in a small way, and, proving themselves to be useful and in harmony with God's purpose, they grow into strength and influence. The conviction among leaders of our Protestant churches, that there must be closer co-operation if they are to accomplish their mission and if the prayer of our Lord for the unity of His followers is to be fulfilled, began to find expression in attempts at Federation, perhaps a score of years ago. These tentative movements, although they met with more or less success, failed to win the favor of the Church at large; but paved the way for larger and better things.

It was not until 1905 that there convened a national Inter-Church Conference, having for its purpose the formulation of some plan by which the Evangelical churches might express in some practical way the unity to which they had attained. After much prayer and free interchange of thought,

the Federal Basis of co-operation was formulated, adopted and submitted to the Evangelical Protestant bodies for their approval. About thirty of these bodies, in their national assemblies, signified their approval of the basis and their willingness to co-operate thereon in the furtherance of the wider interests of the Kingdom of God.

In 1908, in the city of Philadelphia, there convened the first meeting of the Council on the basis and plan of federation adopted. For the first time in the history of Protestantism had the great Protestant bodies of the country come together in a representative way, with no test of fellowship but loyalty to Jesus Christ as the Head of the Church, and under the Catholic name of "Churches of Christ in America." No religious body was asked to surrender its historic creed or name, in order to enter into this common fellowship of service, but only to unite upon the vital and fundamental truths of the Kingdom on which all Christians are agreed. The degree of acceptance which this proposal met from the Protestant churches of this country and the number of those actually entering into this co-operation whereby they could express to the world their unity and render more efficient service to Christ in those things wherein united action is essential to success, is one of the most gratifying facts in modern religious history.

The Executive Committee has, during the quadrennium, held annual meetings in Louisville, Washington and Pittsburgh and appointed committees to carry on the different lines of work as authorized by the constitution. Rev. William H. Roberts, D.D., has been Chairman during the four years.

The regular Council at Chicago was preceded by three important Conferences,—one composed of representatives of something over fifty theological seminaries, the geographical distribution including the Atlantic, the Pacific and the Gulf; one on Social Service attended by delegates representing 23 constituent bodies; and a third on the work of State and Local Federations, of delegates from local federations. These Conferences were of deep interest and helped to prepare the way



for the meetings of the Council. The Conference of Theological Seminaries presented a report to the Council requesting that a similar conference be called in the future in connection with the meetings of the Council, and recommending that a Joint Commission, composed of representatives of the Conference and of representatives of the Commission on the Church and Social Service, be appointed to present a plan for studies in social subjects for the theological curricula, in the interest of standardizing that department.

After four years of experience and activity, the second meeting of the Council held its sessions, December 4-9. The retiring President, Bishop E. R. Hendrix, D.D., whose wise administration of affairs during the quadrennium past, has endeared him to the hearts of the people in all the churches, delivered his address in Fullerton Hall in the Art Institute, where the opening session of welcome was held. He was preceded by Bishop Charles Palmerston Anderson, D.D., of Chicago, who welcomed the Council and emphasized the fellowship we have in our common Christianity. On the following day, Professor Shailer Mathews, of the University of Chicago, and Editor of the *Biblical World*, on the nomination of the Executive Committee, was unanimously elected as President of the Council for the next quadrennium. Dr. Macfarland was elected Corresponding Secretary *pro tem.*; Alfred R. Kimball, Treasurer; Rivington D. Lord, D.D., Recording Secretary. Dr. E. B. Sanford, whose illness prevented his presence, was elected Honorary Secretary, and a message of sympathy and appreciation sent him, in view of his long and able service.

The new Executive Committee met later upon adjournment of the Council and elected Rev. Frank Mason North, D.D., as Chairman of the Committee, and Rev. Charles S. Macfarland was elected Secretary of the Council, to continue the direction of its work at the National Office, which he has been doing with remarkable effectiveness as Acting Executive Secretary during the past year, since Dr. Sanford's partial retirement, while serving also as Social Service Secretary.

After brief addresses by the retiring and incoming Presidents, the Council in that and succeeding sessions, received, discussed, and adopted the reports of its various committees,—namely, the Executive Committee, the Acting Executive Secretary, summary of reports from the Secretaries of the Central, Eastern and Western Districts, the work of the Research Secretary, report of the Treasurer, report of Committee on Foreign Missions, on Home Missions, on Family Life, on Sunday Observance, on Temperance, on Literature and Education, on Week-Day Instruction in Religion, on the Church and Social Service, on Peace and Arbitration, and Evangelism.

It would be impossible in this letter to give even a summary of all the conclusions reached and the recommendations made by these committees and commissions, and approved by the Council. It is to be hoped that those interested will avail themselves of the full report of the proceedings, which will be published by the Council. A brief summary of the reports is appended to this letter.

It is, perhaps, worth while to give here the enlarged platform submitted in the illuminating and impressive report of the Commission on the Church and Social Service, to which the Council gave its unanimous and hearty approval.

“The Churches must stand:

“1. For equal rights and complete justice for all men in all stations of life.

“2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

“3. For the fullest possible development for every child, especially by the provision of proper education and recreation.

“4. For the abolition of child labor.

“5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.



- “6. For the abatement and prevention of poverty.
- “7. For the protection of the individual and society from the social, economic and moral waste of the liquor traffic.
- “8. For the conservation of health.
- “9. For the protection of the worker from dangerous machinery, occupational diseases, and mortality.
- “10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.
- “11. For suitable provision for the old age of the workers, and for those incapacitated by injury.
- “12. For the right of employees and employers alike to organize for adequate means of conciliation and arbitration in industrial disputes.
- “13. For a release from employment one day in seven.
- “14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
- “15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.
- “16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.”

The reports submitted to the Council, with only one or two exceptions, indicated considerable research and careful preparation, and their conclusions and recommendations are a valuable contribution to the knowledge of the Church on the great questions they treat. The discussions were perfectly frank, and yet were marked by a courtesy and consideration for others which cannot be too highly commended. Not one note of unpleasantness was heard.

New Commissions on State and Local Federations, International Peace and Arbitration, and Evangelism were created.

The public sessions held in the evenings were largely attended, and were addressed by some of the ablest speakers of the country. Who can ever forget the great meeting in Orchestra Hall and the thrilling addresses by Bishop Francis J. McConnell, D.D., of Denver, and James A. MacDonald, LL.D., Editor of the *Toronto Globe*. Another great popular meeting at the Second Presbyterian Church heard an able discussion of "Young People's Societies and Christian Unity" by Dr. Wilbur F. Sheridan, Dr. W. C. Bitting and Vice President-elect Thomas R. Marshall. The great meeting at the Olympic Theatre on Sunday afternoon (with its overflow at the Y. M. C. A.), addressed by Professor Walter Rauschenbusch and Professor Edward A. Steiner, was a notable gathering, and the speakers made a profound impression by their matchless pleas for social justice and righteousness. These addresses were preceded by a clear and illuminating statement from President Mathews as to the objects of the Federal Council, in order to dispel some misconceptions concerning its aim and work. The last session closed with a season of prayer appropriately led by President Mathews and Secretary Macfarland.

The Committee on Correspondence, appointed to submit this summary, realize how fragmentary it is and how inadequately it portrays the impression of the proceedings of that great representative and united body. We feel that we are but expressing the common conviction of those who attended its sessions, or who were present at any of its previous meetings, in saying that some such form of co-operation as is provided for in this Federal Council on the part of our American churches is absolutely essential to the successful prosecution of the work of the Church in advancing the Kingdom of God, and is the very least response which we can make to our Lord's intercessory prayer for the unity of His followers in order that the world might believe. The Federation of



the Churches will continue its progress until it is succeeded by something that will better accomplish the end which it has in view, and that better something, when it comes, will, no doubt, come through the faithful use of our present plan of co-operation. It was clear that all felt at Chicago that we were dealing with a great historic movement, which is taking form and gathering power. The Council was clearly made up of men who believed in each other and who believed in the Federal Council, were glad at its progress, and believed in its immediate and remote future.

The value of this Federal Council is not to be measured by the work which it has accomplished and is accomplishing directly, large as it is, but rather by the atmosphere of Catholicity and Fraternity which it is increasingly creating, in which all its constituent bodies are enabled to carry on their work more effectively, and with greater and more direct bearing on the common interests of the Kingdom. Religious leaders in all the churches are coming to see that those who best serve the Kingdom of God serve best their own church. It is now manifest to all, as it may not have been in the beginning, that this Federal Council does not interfere with the beliefs or conscientious convictions of any religious body or with its freedom of action, but that it is seeking through the voluntary action of the constituent bodies to manifest the unity to which we have already attained. The fact that federation may not in our judgment fully meet the ideal of unity which we believe the New Testament teaches, does not furnish any reason for withholding from it our approval and co-operation. God expects us to use what unity we have, and it is through the use of that, that He is to lead us into a closer and more perfect union. Your Committee believes that there are unmistakable signs that God is in this movement of His churches, and that He is guiding it toward some splendid consummation. It is not ours to see the end; it is ours simply to know that the Lord is leading, and if we follow on, He will lead us into that blessed unity for which He prayed, and to that "far off divine event toward which the whole creation moves." This was the feeling and the spirit, from begin-



ning to end, of the three hundred and more delegates—of the twenty-eight communions, who came with faith and went away with larger faith.

J. H. GARRISON, OLIVER W. POWERS, C. J. MUSSER, HOWARD B. GROSE, EDWIN HEYL DELK, C. B. SPENCER, L. E. DAVIS, JAMES E. CLARKE, CHARLES E. TEBBETTS, JACOB PISTER,	}	<i>Committee on Correspondence.</i>
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Appendix to the Letter of the Committee on Correspondence  
of the Federal Council of the Churches of  
Christ in America.

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SUMMARIES OF REPORTS.

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The following are a few of the chief features of the various reports:

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*The Executive Committee.* In harmony with the recommendations of this Committee, the system of district secretaries was discontinued, while the Board was authorized to appoint as many additional secretaries attached to the National Office as its work may demand, and its means justify. The Council also authorized the Executive Committee to establish, as soon as practicable, an office in Washington, D. C. It was also voted that the various state and local federations, having already representation in the Federal Council through the delegates chosen by the constituent bodies, should not have other representation in the Council.

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*The Acting Executive Secretary.* Since his appointment he has given his time largely in visiting national gatherings

and their meetings in the interest of the Federal Council, and in the co-ordination and correlation of the work of the Council with the various denominational commissions and local federations working along the same lines. He reports that there is much yet to be done in the way of education in order that the mass of the people may understand the nature and mission of the Federal Council.

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*District Secretaries.* From these reports it appears that a number of the larger cities are forming local federations with Executive Secretaries, and are undertaking in an earnest way to meet the religious and social needs of the city more effectively than has been done heretofore, and also to promote civic righteousness.

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*Report of Treasurer.* This showed the total amount of the receipts for the quadrennium to be about \$85,000, which in a general way has served to meet the expenses of the Council. The constituent bodies show increasing willingness to meet their apportionments. It was decided by the Council not to increase this apportionment above one dollar per thousand members. It is believed if this apportionment were collected that it would be sufficient, supplemented by individual gifts, to meet the demands of the Council.

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*Cooperation in Foreign Missions.* This important report scarcely admits of condensation. Its report of union movements on the foreign field in evangelism, school enterprises and interdenominational publications, shows that there is greater unity in the foreign field than at home, and that there would be still greater unity of effort there if the Boards in this country would permit it. One of its important recommendations was that the Committee of the Federal Council should enter into co-operation with the Foreign Missions Conference of North America, so that these two national bodies might render more effective mutual assistance.

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*Committee on Home Missions.* One of the most interesting features of this report was that part which described "A Neglected Field Survey," by which a company of the general officers from the Home Mission Societies and Boards, held a series of consultations in fifteen Western states, together with the missionary executives of all Evangelical denominations. This survey has brought to light a large amount of information concerning the condition and needs of these Western states, together with a concerted plan as to the most successful method of meeting these needs. It was recommended that "the entirely unoccupied fields be allotted among the various bodies, so that each shall feel especial responsibility for given fields"; and that the Home Boards should "decline to endorse application for home mission aid in places where the Gospel of Christ is earnestly and adequately promulgated by others and where assured prospects of growth do not seem to demand the establishment of other churches." The Committee recommended the observance of two principles as essential to the success of this co-operative work. One is the "principle of difference," and the other the "principle of coherence." The one gives freedom of thought and action, and the other unity of purpose and co-operation. The Home Missions Council was recognized as the proper organization of the churches for this work and state co-operation was approved by the formation of State Federal Councils and State Home Missions Councils.

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*The Committee on Family Life.* This report emphasized the need of religion in the home, of right conceptions of marriage, and urged uniform marriage and divorce laws, comity between the churches concerning marriage, care in the marriage of persons unknown to the officiating clergyman, and more attention on the part of the clergy, teachers, and parents to the evils of sexual vice.

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*Sunday Observance.* This report recommended that all Christians abstain from anything that savors of the desecration of the day, urged the co-operation of all associations



looking to the observance of the Lord's Day, endorsed a half holiday of one of the six days of the week, requested ministers to preach annually on the subject, and that state and local federations of churches consider the importance of guarding against the repealing or weakening of the laws we now have providing for Sunday rest. The Committee warmly endorsed the Social Service Commission's campaign for one-day's rest-in-seven for industrial workers.

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*On Temperance.* The report was optimistic, giving signs of advance in public sentiment on the subject. It is encouraging that business now demands sobriety in its employees. The Committee proposed that the various organizations working in this cause should file with the Federal Council an annual report concerning their plans of work and a detailed financial statement. It was recommended that the Church Temperance Agencies form a Council to work in co-operation with the Federal Council.

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*The Commission on the Church and Social Service.* Of course the important recommendation of this effective and well-developed Commission was the social platform which was as follows:

The Churches must stand:

1. For equal rights and complete justice for all men in all stations of life.
2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.
3. For the fullest possible development for every child, especially by the provision of proper education and recreation.
4. For the abolition of child labor.
5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. For the abatement and prevention of poverty.

7. For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

8. For the conservation of health.

9. For the protection of the worker from dangerous machinery, occupational diseases, and mortality.

10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

12. For the right of employees and employers alike to organize for adequate means of conciliation and arbitration in industrial disputes.

13. For a release from employment one day in seven.

14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

Some of the paragraphs of this remarkable report were as follows:

“More distinctly do men discern that mere power does not confer a moral title to reward. That powerful interests have not ceased to take toll of our labor, to levy tribute on the people, to exercise a taxing power without authority, and that they are thereby continuing to amass the wealth of the nation in dangerous aggregations, there is common consent.

That a large part of this is in the nature of extortion, that it is, in too large measure, the cause of poverty and of many of the evils against which we cry aloud, that if we evade it,

we are still trying to cure effects without touching causes, and are seeking to ensure moral evolution without taking account of resident forces, are matters of public conscience.

We record, with deep regret, the increasing prodigality upon the part of irresponsible men and women who have come into large possessions, and we would point out the clear and intimate relation between a reckless and ostentatious display of wealth and the revolutionary and defiant demeanor of the multitudes who feel, whether rightly or wrongly, that it is made at their expense. We should deplore the defiance of sobriety and order on the part of every element of human society and should fix the blame on the one when it is clearly the cause, of which the other is the effect.

We are not to forget that we can have no Kingdom of Heaven on earth until our economic programs are fashioned in the light of spiritual ideals and with spiritual ends in view, and we are to remember that the world will come together in the consummation of sympathy, tenderness, and brotherhood only when all men are brought to sit together at the feet of Christ.

The Christian Church has thus the three-fold vocation of conscience, interpreter, and guide of all social movements. She should determine what their motive and conscience should be, inspire them with that motive and impose that conscience upon them. She should interpret to them their inner and ultimate meaning; then, with a powerful mind and hand and heart, guide them toward their heavenly goal. Her viewpoint is from above; she approaches life from within; she guides it toward its spiritual ends.

The fact that to-day social unrest pervades the favored few and not only the unfavored many, is a luminous sign of hope.

There are many—far many more than there were four years ago—of our leaders in industry and commerce, high-minded men, with sympathetic hearts, who are seeking to extricate themselves and their fellows from the toils of a bewildered economic system.



There is a rapidly increasing host of democratic leaders, chosen by the masses of the people, who are seeking the highest liberty under moral law.

We believe that these are to displace, in power, those whose spirit is bitter, whose selfishness is primary, whose philosophy is determinism and whose political economy is that of a sometimes paternalistic feudalism, which they blindly seek to conserve in the face of an industrial democracy chartered by the Gospel of Jesus Christ; and those faithless guides of the people who simply worship the mammon that other men possess.

The scene is shifting. The masses of the people are divided among themselves, and this imminent social crisis will give the Church the sovereign opportunity of all her history to establish peace with the administering hand of Justice. She is called now to be the leader of leaders of a bewildered democracy.

The only time, perhaps, when Jesus declared the moral determinance of human destiny was in the severe and searching utterance in the twenty-fifth chapter of Matthew: 'Inasmuch as ye did it'—or 'as ye did it not'—'to one of these, my brethren, ye did it'—or 'ye did it not'—'to me.'

We read the latest word from the Bureau of Labor: of 35,000 men killed, of two million injured in one year in industry, a large proportion by preventable disasters, and we say, as we read the chapter, two million and thirty-five thousand 'of these.' In the factory, with its 500 little children with less glow upon their cheeks than that which flashes among the machinery of which they are but a part,—500 'of these little ones.' In one industry, in one little town, 5,000 'of these my brethren' working twelve hours a day and sometimes more, seven days every week.

The choice of the Christian Church and of her Christian laymen is becoming clearer and clearer. She must either make it or else say frankly, 'The Sabbath was *not* made for man.' It is God or Mammon; the philosophy of Friedrich Nietzsche or the Sermon on the Mount; Barabbas or Christ.

The evangelist is to proclaim the full fatherhood of God, a God who rules his household with the unwavering hand of justice and with a heart of love. Thus the invocation of the Heavens for divine justice and the cry of an Infinite affection meet and mingle with every human cry that rises upward for human justice or of human suffering. A true father will not let his children hurt each other either by malice or neglect, and he does not love the strong child better than he does the weak.

We need a deeper and more tormenting sense of sin, a profounder consciousness of the eternal truth, that a sin, whether of indifference or intent, against our brother or our sister is an offense against an outraged and righteously indignant God, that social morals and personal religion are one and inseparable, now and forever. God is not a seller of indulgences, at any price.

The Gospel is outgrown, the Christian pulpit is superfluous, the Church of the living Christ goes out of existence when the truths of the gospel, the vocabulary of the preacher, and the constitution of the Church no longer contain the words, God, Sin, Judgment, and Redemption, and they are gigantic and capacious words, belonging to a vocabulary that can interpret the whole universe of right and wrong, both individual and social. They are applicable to every problem in God's world."

Among the most important of its different recommendations were these:

"That the faculties of the theological seminaries many of whom have already made remarkable progress, take still more seriously into account the providing of pastors who shall be capable of serving all the people and of meeting all their needs.

That our schools of philanthropy, civics and social service continue to develop their work of sending out social workers who shall do their work from the viewpoint and under the inspiration of a religious spirit, and who shall thus be able to guide our pastors and our churches in the great work of social uplift which is their common task.

This Commission has made its approach in its interest in social and industrial questions, alike to favored and unfavored, to the employer and the employee equally, to the leaders of industry as to the leaders of labor.

We bear glad record that the response has not come only from those who suffer grievously from economic wrong.

We have confidence, therefore, to bear a special message to our Chambers of Commerce and our Associations of Business Men and Industrial Directors.

We ask them to adopt openly and make their own our social platform and all its implications. We express the profound belief that the time has come when these organizations must earnestly and sympathetically make the problems of the workers and the people their problems.

We remind them that they have a tremendous power, which, if rightly used, could solve the problems of society, that the great multitude of evils with which the Church is called upon to contend—the social evil, the problems of the welfare of the child and the conservation of womanhood—are largely commercial, are all problems of industry and business and should not only be questions of moment on the part of the Church and the organizations of social reform, but matters of concern upon the part of our business interests, both as composed of individual Christian men and as organizations.

Upon those whose incomes are derived from their holdings in mill and mine, we urge the social danger of absentee ownership and its grave abuses, and we plead the full law of human responsibility, reminding them that in the twenty-fifth chapter of Matthew, Jesus' judgment was pronounced on men and women for the things they *did not do*.

The difficulties are perplexing, but they should neither lead us to indifference nor to embrace unavailing phantoms.

We heartily commend those stockholders of great corporations who have sought relief through the light of publicity.

We would remind those to whom affluence has come, whether by righteous or unrighteous means, that the tendency of



our day upon the part of the great masses of the people to look to revolution rather than to the process of evolution, for their uplifting, is largely caused by the way in which so many of the rich flaunt their riches in the very face of the poor and emphasize the wide gulf between Dives at his table and Lazarus at the gate, and to such we commend the teachings of Jesus upon the productive use of wealth.

Two things the Church must gain: the one is spiritual authority; the other is human sympathy. And be her human sympathy ever so warm and passionate, if she have not her spiritual authority, she can do little more than raise a limp signal of distress with a weak and pallid hand. But if, on the other hand, she assumes a spiritual authority without a commensurate human sympathy, she becomes what her Master would call 'a whited sepulchre filled with dead men's bones.'

Let us, then, determine to know nothing save Jesus Christ and Him crucified.

The Cross of Christ is the symbol of our faith; let us lift it up as the solitary hope of mankind and of its social salvation.

Let us go forth to carry the Cross in a burdened world.

And may we and all who have known its redeeming power, lead men to bow before it, that its light may uncover and dispel the sin, the selfishness, the sordid greed, cold indifference and heartless neglect of that world, that all men may lift it up, bear one another's burdens and so fulfil the law of Christ. For, if any man would come after Him, let him take up his cross and follow Him."

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*The Committee on Literature and Education* reported a gratifying awakening to the importance of the religious training of the young, greater efficiency in Sunday-school work, in Young People's Societies, in Brotherhoods and Men's Classes, and greater attention to the preparation of laymen and laywomen for Christian service.

The Committee recommended that an organized Commission on Religious Education be projected, after the manner of the Social Service Commission.

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*Week-Day Instruction in Religion.* Education, as defined by the Committee, "does not mean the impartation of information; it means the development of character." It follows from this, as stated in a former resolution of the Federal Council, "that there can be no thorough and complete education without religion; to provide adequate religious instruction for their children is the duty of the churches—a primal and imperative duty." The Sunday-school hour is inadequate to meet the demand; and whenever and wherever public sentiment consents to such a course, the public schools should be closed for half a day for the purpose of allowing the children to attend the instruction in religion in their own churches. That where it is not feasible to obtain a portion of the time belonging to the school curriculum, the churches should see to it that after school hours on week days, at least one hour's instruction in religion be given to each child in the congregation. That Ecclesiastical bodies and Theological Seminaries be urged to give increased attention to the pedagogical training of young ministers, and that greater care be exercised in the selection of teachers and superintendents of public schools with a respect to their religious character.

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*Commission on Peace and Arbitration.* The Federal Council from the beginning has committed itself against war as a means of settling international disputes, and in favor of international arbitration. It has saved the American Churches from the reproach of being silent in the face of war and its atrocities. The Secretary of this Commission, Rev. Frederick Lynch, and the Secretary of the Council, Dr. Macfarland, have visited Europe and conferred with the leaders of the Peace Movement in the Churches of Great Britain and Germany, and several luncheon conferences with foreign leaders have been held in this country. The Commission is now forming a Church Peace League in America, and urgently recom-

mends that every church devote one Sunday in the year to the interests of international peace.

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*The Evangelistic Committee.* This report gave a splendid emphasis to Evangelism as the supreme mission of the Church. It is not any particular method of Evangelism that the Committee would urge, but the importance of the work itself by every practicable method. It recommended the formation of a Commission with a central office to exercise advisory powers, and to be known as the "Commission on Evangelism of the Federal Council of the Churches of Christ in America." The Commission is to be constituted by representatives of the various religious bodies according to their numerical strength, and will have power to deal with such matters as the appointment of agents and officers, offering aid to Evangelistic Committees, the accrediting of evangelists upon certificates of good standing from denominational committees, the expenses to be provided for by voluntary contributions.

The Federal Council of the Churches of Christ in America.  
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